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Women's Gear

Chap. V

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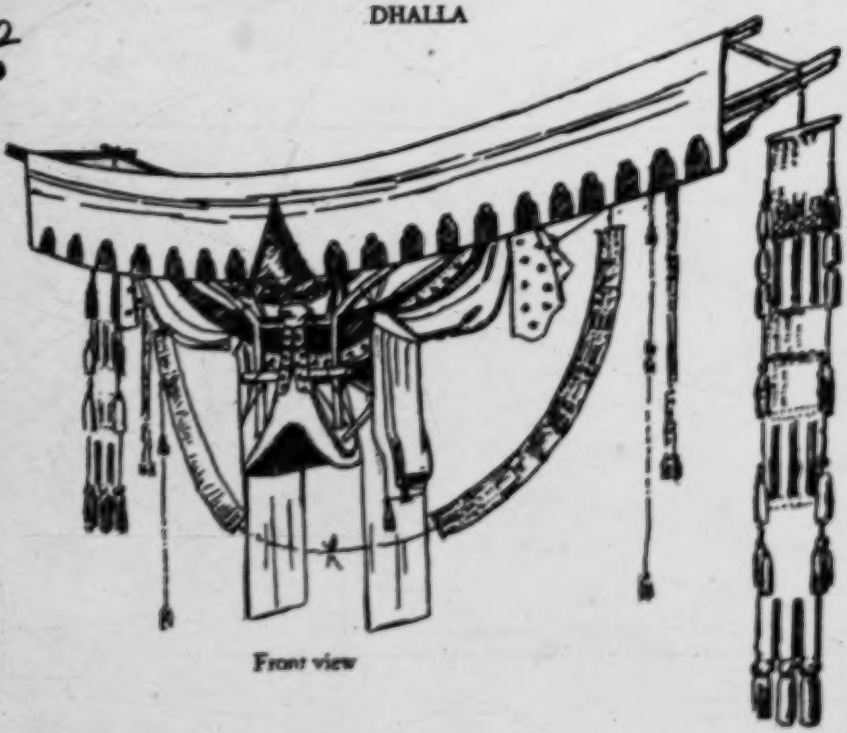
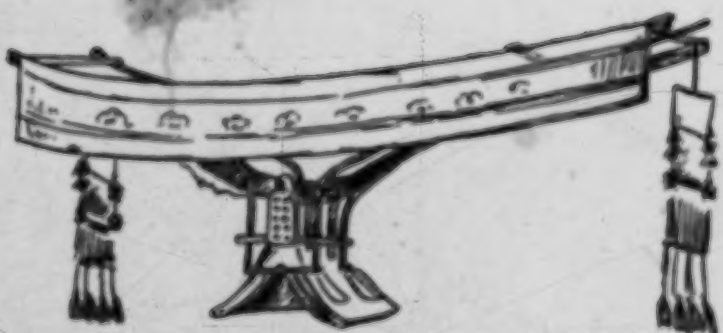
DHALLA



Front view



Rear view

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Exclamations

Chap. IX

PRETTY CUSTOMS AND EXPRESSIONS AMONG WOMEN

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(*a*) *Expressions of astonishment* (at seeing or hearing something startling).

Ya kabdi kabda—Oh! my liver. (Especially 'Ajman women.)
Ya galbi galba—My heart of hearts. ('Ajman women.)
Yummah!—Oh Mother!
Ybbah!—Oh Father!

Men have one very common expression, "'Allâh" pronounced with a long drawl on the final "a". This when they have seen or heard something really surprising or wonderful.

(*b*) *Expressions of affection.*

Ba'ad aini aini—Oh my eyes, my eyes.
Ba'ad galbi galbi—My heart, my heart.
Ba'ad ruhi ruhi—My soul, my soul.

(*c*) *Woman's expression of impatience.*

Ya weili weilo—E.g. "Come here Nura, the English lady wants to speak to you, why don't you hurry you foolish one, *ya weili weilo*, what is the matter with you!"

(*d*) When the head of the house, or a son, returns from a long journey or from the pearl-banks, the woman of the house hangs up on a pole, with a cross-piece to it, one of her best and most brilliantly coloured *thaubs*. Among townswomen, this is hung up on the roof of the house, for the world to see. In the case of Badawin women in the desert the pole is placed in front of the tent. This custom is almost similar to that observed when an important shaikh or personage is expected to arrive at or pass a camp, and the Badawin ladies desire to show him welcome.

K 201 B 201

The custom is known as *raiyat*.

(*e*) Another pretty custom is to show to a guest at a tent, or big man passing by and staying for coffee, a baby that is just born, when for luck he gives into its little hand a rupee or riyal.

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SEXUAL INTERCOURSE

The statement often made that a bride never shows her face to her Arab husband is not exactly correct. As often as not the husband forcibly

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Surrender

Chap. XXVI

WAR CRIES

Every Arab prince and Arab tribe has a special war cry. Some have several and some a single one.

These war cries, called *nakhwa* and *'iswak*, are yelled out in the heat of battle, and especially during the wild charge of horsemen.

The war cry is supposed to strike terror into the foe. It also enables the individual warrior to recognise friend from enemy in the general mêlée that follows a charge—for every man as he goes into action muffles up his face till only his eyes are seen, and no uniforms distinguish combatants or differentiate friend from foe.

SURRENDER

Among the Badawin the equivalent of the European or Westerner's "Hands up" is for a man to drop his rifle on the ground and place *the thumbs of both hands simultaneously between his teeth with the fingers of each hand extended outwards towards the person to whom he is surrendering*. This is the normal method, when for instance a man is a fugitive and is about to be caught up and killed by his pursuers. The meaning of the act is that he realizes that all is up, he has been caught, he knows death is his portion, nevertheless he casts himself on God's mercy and on that of his enemies. In nine times out of ten he will be spared.

Even in the heat of battle a man on the losing side can escape death if he recognises an old friend or acquaintance in the opposing ranks, by shouting out to him and saying, *Ya fulan, ana fi wejh-ak* (O So-and-So, I put myself under your protection). If the person so called upon has sufficient influence with his comrades to grant such protection, he replies, *Anaiak wejhki sallam tufegnak* or *salahak* (I have given you my protection, hand over your rifle, or arms). Under such circumstances the suppliant is absolutely safe, and his guarantor goes bail for his life.

Should the man appealed to not be of sufficient importance among his fellow fighters to guarantee the life of the suppliant, he will call out to him and advise him to demand protection from someone more influential than himself, i.e. *Utlub wejh fulan* (Call upon the

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APPENDIX XV

THE TRIBAL "WAR CRY" (NAKHWA)

721 The following are a few war cries of the more important Tribes of Arabia.
172 (a) The House or Clan of the Al Su'ud. "Al Aujá", "Ana Akhu Nura", "Ana ibn Mijrin".
(b) The House of Al Subah. "Ana ibn Salim", Ana akhu Mirriam".
(c) The Shammar Tribe. "Sanayis", (common to the whole tribe).
(d) The 'Ajman Tribe. "Mu'anna al Hadidn, wa ana ibn Al Ajám", "Mafraw al Hadid, wa ana ibn Al Ajám", "Sifar safi al Mauz, wa ana Ladhaila", "Safi al Mauz, wa ana Ladhaila".

(e) The Muzair ('Ilwa)	"Ilwa, Hal Raddac".
(Jiblan)	"Khayal al Subha",* "Al Jiblí".
(Muwalia)	"'Awlad al Muwalia", "Al Bashu",† "Ana ibn Madwash".‡
(Wasil)	"'Awlad Wásil", "Ar Rahman wa ana ibn Wásil".
(Beni Abdilla)	"'Awlad 'Abdú".
(Al Sa'aran)	"Al Ashwa",§ "Ana ibn Ali".
(Al Subahha)	"Khayal Subhan Mushahir".

(f) Awazim. "Arwi", "'Awlad 'Ana" (ridded to "Alladerra").
(g) Rashaida. "Al Dauji", "Murr al Dalila Da'aji", "Khalyal Subhan Da'aji".
(h) Harb. "Ana ibn 'Ali".
(i) 'Utaiba. "Abl al 'Atiyah, wa ana ibn Rauf".
(j) Shei. "Al 'Arfa Shaiy".
(k) Dhafir. "Al Garwa, Suwaiti", "Subha Tammah".

* Name of a hill in Najd used as a rendezvous.
† Name of Al Dawish's own camel.
‡ The name of a famous swimmer.
§ Pet name of a she-camel.

Note on (d) above.—The "Nakhwa" common to Ajman and Murra, which may be termed a rallying cry to appeal to fight, is "Ayáli Mawah."

APPENDIX XVI

BLOOD OF THE BIRZAN SECTION OF MUTAIR

A FURTHER NOTE

164 Shaikh Sabah al Nasir, discussing the question on May 11, 1930, made the
157 following statement:
826 1. Rahiwa was unknown in the Hasa, Riyadh, and Rub' al Khali part of Arabia, and appeared to be confined to northern border of Su'udi Arabia, South Iraq desert and Kuwait.